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There is a full and brilliant treatment of Gnosticism and the things akin to it in the ancient world in the fifth chapter. The study of those half-hidden strata of ancient religion that lay below the daylight world of classical scholarship—of Magic and Orphism, of Mystery cults and Gnosticism—raises questions with which the theologian has to grapple to-day. The ancient Hellenist seems to have thought mainly of the transitoriness of material things in envisaging the evil of this world; secondly, evil was to him specially connected with sensuality. Thirdly, the iron necessity of the influence of the stars made the world appear a prison house from which the soul cried for deliverance. To Mr. Bevan the idea of a Christian redeemer is not an element taken over from Hellenistic theology, but peculiar to Christianity (p. 108). In the later chapters, such as the "Paradox of Christianity," and "Christianity in the Modern World," what is significant is that Mr. Bevan can quote a cynical comparison of modern liberal theologians to men sitting in a slowly heated room, who divested themselves of garment after garment, discussing the while what minimum decency compelled them to keep on. He can also, in the article on the "Paradox of Christianity," tell us that if cheerful life is the main desideratum, it would be better frankly to put Epicurus in the place of Christ. "Epicurus would be a teacher far safer, saner, and truer than Jesus"; Christianity makes man stake their all upon an "if," and supposing the promised sequel fails, it has made life a discord, and it leaves it at that, and as a discord it must be pronounced simply a failure. The temper is as we may see that of a delicate reasonableness, that will state the case against itself with the utmost fulness and unreserve, although in a book which is an apologia for Christianity from the point of view of a convinced and devout believer.

M. J.

LONDON.

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